The Sweet Old Story.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs like a child, for rest.

Tell me about the Master,
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dropped down on Juda's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of the falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain of temptation befall,
The infinite Master hath suffered,
And knoweth and pittieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—SEL.

Greatness Measured by Service.

The mother of James and John thought that when the Messiah should come He would restore the nation to its former glory. So she asked that one of her sons might sit on His right hand, the other on His left, that they might have places in His government. The other ten disciples were evidently touched with the same ambition. Hence the Master's reply concerned all of them. If any wished to be first let him be as the slave of all, "even as the Son of Man came not to be ministered unto but to minister."

1. Greatness is to be measured by service. No man lives or dies unto himself. But to wish to lead others by aggrandizement is mean. Christ laid down the true rule. Florence Nightingale moved other women most when she herself went to minister on battle-fields.

2. Again, the greater men are in intellect and culture, the more imperative is it that they become leaders and helpers. If a man has the power to do good and refuses to do it, he is not guiltless. The world is always most impressed when men of grand character stoop to do good.

3. Finally, those who thus labor for the good of their fellow-men are the greatest. That is greatness itself. Love is the greatest power on earth. Christ was great when He spread out the heavens as a curtain, but He was greater when He bowed them with love and came down to live and die for a sin-cursed world.—Sel.

"Only Believe."

But the ingenuous, intelligent young man says: "I can't obey such a command as that. I can't force my will. The will must follow reason."

We wish the will always did follow good reason. But we have not asked you to believe without reason. If the Christian religion is not reasonable to you, don't accept it. Take Mohammedanism, if that is better. If that is truer than Christianity, then believe it, by all means. We do not ask you to make a fool of yourself in your belief; and, if Christianity is folly don't believe it. Whether it is folly or not only you can decide. We would have you decide right.

But is not Christianity reasonable? You reply that you question this, that, and the other thing which Christians teach. But are not Christ's teachings reasonable? Is not Christ himself reasonable.

Have you read the four stories of Christ's sayings and doings? It will take but a little while. The four stories together are shorter than the single novel you read on a leisure Sunday. They are worth reading, and probably you have never read them carefully in your life. Take the little volume and read those four accounts—Gospels we call them—and see if what you there read of the teachings of Jesus Christ, his religion, is not good reason. Where else will you find such a religion as that? Does not that Sermon on the Mount appeal to your own conscience? Do you not believe that to be right? Then accept it. Accept Christ's teachings and obey them. Be his disciple, and be as much like him as you can. confess your sins, like the publican, and trust, like him, for forgiveness. Be willing to receive the forgiveness which God offers in the Good News of Jesus Christ.

We are not asking you to settle great theological questions to understand the Infinite; only this, to read the teachings of Jesus Christ, and, having accepted them with a manly intelligence as wise and true and good, then to accept them also with the obedience of a little child. In that way, reasonably and simply, "only believe."—Sel.

The Present Christ.

We think too little of the presence of the Lord Jesus in the church; and how few there are that have the consciousness that he is here! People assemble for worship, and pray the Lord to come into their midst. Would they do so if they believed that where two or three were gathered in his name, He was there already? Men undertake to rule and guide the affairs of the church; they make laws, introduce ordinances, assume authority, and exercise power. Would they do it if they could see Him whose eyes are like a flame of fire, walking in the midst of the golden candlesticks, and saying, as he said of old, "I know thy works"? Will the church ever realize how much they lose in depending on human help, and human guidance, instead of turning to the Lord for direction, and recognizing him as the present Head and helper of the church? Thus the apostles and primitive Christians knew him. Says Banard in his "Progress of Doctrine:"

"He who at the commencement of the history was sent to pass into the heavens, continues to appear in person on the scene. His apostles act, not only on his past commission, but under his present direction. He is not wholly concealed by the cloud which had received him out of their sight. Now his voice is heard; now his hand put forth; and now through a sudden rift the brightness of his presence shines. And these appearances, voices, and visions, are not merely incidental favors; they are, as we have seen, apportioned to the moments when they are wanted, moments which determine the course which the gospel takes, and in which a manifestation of divine guidance proves the divine guidance of the whole.

"The ship rushes on its way shunning the breakers, dashing through the billows, certain of its track. The crew work it, but do not guide it. We can see the strong movements of the helm, and from time to time discern a firm hand which holds it. No chances, no winds or currents, bear it along at their will, but He who has launched it guides it, and he knows the course which it takes."
—THE ARMORY.

Maxims for the Million.

Run no risks when your soul is the stake.

Day is for labor, and night for rest and recreation.

The reading of good books is a delightful and a useful occupation.

There is always time to be devoted to the acquisition of knowledge.

Be faithful to your creed, and live in the light of reason and truth.

Justice exacts only what is reasonable, therefore all men should be just.

Humility belongs to the wise. Only fools are arrogant and self-sufficient.

It is a sin to be idle and trifle with the time allowed us for useful purposes.

Reason argues everything in support of strenuous effort in the right direction.

When one fails in the first attempt, it does not follow that the second may not be sucessful.

Never provoke a man to commit a wrong action, for thereby you become a guilty partner in crime.

A man who owns a Bible should never complain that he has nothing to read. It is a book that may be read and reread with profit.

Bees never allow a drone to occupy the hive where all labor for the common benefit.

It is never too late to do good. Each day's record should show some worthy action.

How Girls May be Charming.

Every young girl cannot be beautiful, for to every one God has not given a comely face nor a graceful figure. But every one can be attractive. Indeed, health and cleanliness go far to giving those bright eyes blooming cheeks and fair skin which conduce to good looks, though some have plain and irregular features, and can easily see, by the testimony of the truth-telling mirror, that they are not remarkable for external graces. Let them comfort themselves by the thought that they may make beautiful old ladies if they cultivate sweetness of disposition and contentness of mind, and trust in God's goodness and love. How can the plain be charming? Well, true self-forgetfulness and kind thoughtfulness for others are always winning. The vain, selfish beauty cannot compete with the homely maiden who is popular because she is so very lovable. Her father confides in her; her mother leans upon her; her friends go to her for help and advice. The little girls bring there broken toys, and the boys come for aid when the lessons are hard. By-and-by a marvelous thing happens. She is spoken of everywhere as "the interesting Miss Parker," or "the agreeable Dornell," or "the captivating Miss Mark." She has grown interesting, agreeable, and captivating: and each quality is far more valuable to a woman than the possession of mere beauty without other winning personal characteristics.—CHRISTIAN JOURNAL.

An African's Prayer.

At a recent gathering of the Bishops of the Church of England, in London, J. T. Haley, Bishop of Hayti, a full-blooded African, preached by request of Dean Stanley in Westminster Abbey. His text was Matt. xx. 21. "And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on the right hand, and the other on thy left, in thy kingdom." He closed his discourse in these prayerful words:

"O thou Saviour Christ, Son of the living God, who when thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of thy crucifixion hadst thy wondrous cross borne to Golgotha's summit on the stalwart shoulder of Simon, the Cyrenia, of the race of Ham. I pray thee, O precious Savior, remember that despised, dejected and forlorn race, whose son thus bore thy cross, when thou shalt come in the power and majesty of everlasting glory! And give to me, then, not a place at thy right hand, nor at thy left, but only the place of a gate-keeper at the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac, and Jacob of all the joys of thy glorious and everlasting kingdom."—SEL.

Behind the snowy loaf is the mill-wheel; behind the mill, the wheat-field; on the wheat-field falls the sunlight; above the sun is God.—J. S. RUSSELL.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—LUTHER.

Christ always sails in a ship of prayer; he steers safely; he sees the hidden rocks and secret shelves, and needs no star or compass. He fills the sails of the church's ship with prosperous gales, to bring her into safety. He turns calms into storms, to obey his church's cry; and raises the waves of the sea, so that saints are glad because of a storm, to bring them to a calm haven. Oh! happy storms, that drive the saint to heaven! Oh! happy heaven, that enjoys a perpetual, and everlasting calm!—LEE.

Mr. Moody tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side. A passer-by was so puzzled that he had to turn back with—"What in the world do you keep a lantern burning for? You can't see!" So folks won't stumble over me," was the reply. We should keep our lights burning brightly for others' sake, as well as for the good of being "in the light ourselves."